

# ईशावास्योपनिषद्

## Īśāvāsyopaniṣad

from the Śukla Yajur Veda Samhitā

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

om pūrṇam adaḥ pūrṇam idaṃ pūrṇāt pūrṇam udacyate

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते

pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate

ॐ शान्तिः शान्तिः शान्तिः

om śāntiḥ śāntiḥ śāntiḥ

That (brahman) is infinite, this (world) is infinite.

From that (brahman) this (world) arose.

When this (world) came from that (brahman),  
that (brahman) alone remained.

ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।  
Īśā vāsyam idagṃ sarvaṃ yat kiñca jagatyāṃ jagat

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥  
tena tyaktena bhujñithā mā gṛdhaḥ kasyasvid dhanam

All that exists in this changing world is  
a manifestation of Ishvara.

This is discovered through renunciation.

Do not covet anyone's wealth. (1)

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।  
kurvaṇṇeveha karmāṇi jijīviṣec chatagṃ samāḥ

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥  
evaṃ tvayi nānyatheto 'sti na karma lipyate nare

By performing rituals, the most you can hope for  
is to live here a hundred years.

In no other way can you be free from karma. (2)

असुर्या नाम ते लोका अन्धेन तमसावृताः ।  
asuryā nāma te lokā andhena tamasāvṛtāḥ

ताँस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥  
tāgṃs te pretyābhigacchanti ye ke cātmahano janāḥ

The heavenly worlds (attained through rituals)  
are demonic, enveloped by blinding darkness.  
Those who go there after dying  
are actually slayers of ātmā. (3)

अनेजदेकं मनसो जवीयो  
anejad ekaṃ manaso javīyo

नैनद्देवा आप्नुवन्पूर्वमर्षत् ।  
nainad devā āpnuvan pūrvam arṣat

There is but one ātmā,  
unmoving yet faster than the mind,  
inaccessible to the senses  
because it precedes them. (4a)

तद्धावतोऽन्यानत्येति तिष्ठत्  
tad dhāvato 'nyānatyeti tiṣṭhat

तस्मिन्नपो मातरिश्वा दधाति ॥  
tasminn apo mātariśvā dadhāti

Remaining still, ātmā overtakes all others.  
Due to ātmā, the laws of nature function. (4b)

तद् एजति तन्नैजति तद्दूरे तद्वन्तिके ।  
tad ejati tan naijati tad dūre tad vantike

तदन्तरस्य सर्वस्य तद्दु सर्वस्यास्य बाह्यतः ॥  
tad antar asya sarvasya tad u sarvasyāsyā bāhyataḥ

Ātmā moves and it moves not.  
It is far, yet it is within.  
It is both inside the world and beyond the world. (5)

॥  
यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।  
yas tu sarvāṇi bhūtāny ātmany evānupaśyati  
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥  
sarva-bhūteṣu cātmānaṃ tato na vijugupsate

A wise person recognizes all beings in ātmā  
and ātmā in all beings.  
Therefore he does not hate anyone. (6)

॥  
यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।  
yasmin sarvāṇi bhūtāny ātmaivābhūd vijānataḥ  
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥  
tatra ko mohah kaḥ śoka ekatvam anupaśyataḥ

When everything is known  
to be non-separate from ātmā,  
how can there be delusion or sorrow  
for one who recognizes oneness? (7)

स पर्यगाच्छुक्रमकायमव्रणम्  
sa paryagāc chukram akāyam avraṇam  
अस्नाविरं शुद्धमपापविद्धम् ।  
asnāviraṃ śuddham apāpavidham

Ātmā is all-pervasive, shining, bodiless,  
undecaying, without sinews, pure,  
and unaffected by sin. (8a)

कविर्मनीषी परिभूः स्वयम्भूर्  
kavir manīṣī paribhūḥ syayambhūr  
॥ याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ।  
yāthā-tathyator 'thān vyadadhāc chāśvatībhyaḥ  
samābhyaḥ

Ātmā is omniscient, awareful,  
transcendent, and self-existent.  
It has endowed the world  
with the powers of nature. (8b)

अ॒न्धं॑ त॒मः॑ प्र॒वि॒श॒न्ति॑ येऽवि॒द्यामु॑पा॒सते॑ ।  
andham॑ tamah॑ praviśanti॑ ye 'vidyām upāsate

ततो॑ भू॒य इ॒व ते॑ त॒मो॑ य उ॒ वि॒द्यायाँ॑ र॒ताः ॥  
tato bhūya॑ iva te tamo॑ ya u vidyāyāgṃ ratāḥ

Those devoted to rituals enter blinding darkness.  
Into even greater darkness enter those  
devoted to meditation on the gods. (9)

अ॒न्य॒दे॒वाहु॑र्वि॒द्यया॑ऽन्यदा॒हुरवि॑द्यया ।  
anyad evāhur vidyayā 'nyad āhur avidyayā

इति॑ शु॒श्रु॒म धी॑राणां॒ ये न॒स्तद्वि॑च॒चक्षि॑रे ॥  
iti śuśruma dhīrāṇāṃ ye nas tad vicacakṣire

They say, "Different results arise from rituals  
and from meditation on the gods."  
Thus have heard from the wise  
who taught this to us. (10)

वि॒द्यां चा॑वि॒द्यां च॒ यस्तद्वेदो॑भयँ॒ सह॑ ।  
vidyām cāvidyām ca yas tad vedobhayagṃs saha

अ॒वि॒द्यया॑ मृ॒त्युं ती॒र्त्वा वि॒द्यया॑ऽमृ॒तम॑श्नुते ॥  
avidyayā mṛtyuṃ tīrtvā vidyayāmṛtam aśnute

Through both rituals and meditation on the gods,  
one can overcome death through rituals  
and become like a god  
through meditation on the gods. (11)

अ॒न्धं॑ त॒मः॑ प्र॒वि॒श॒न्ति॑ येऽस॒म्भू॑तिमु॒पा॒सते॑ ।  
andham॑ tamah॑ praviśanti॑ ye 'sambhūtim upāsate

ततो॑ भू॒य इ॒व ते॑ त॒मो॑ य उ॒ स॒म्भू॑त्याँ॒ र॒ताः ॥  
tato bhūya॑ iva te tamo॑ ya u sambhūtyāgṃ ratāḥ

Those devoted to nature enter blinding darkness.  
Into even greater darkness enter those  
devoted to worldly powers. (12)

अ॒न्य॒दे॒वाहुः॑ सम्भ॒वा॒दन्य॒दाहुर॑सम्भ॒वात् ।  
anyad evāhuḥ saṁbhavād anyad āhur asaṁbhavāt

इति॑ शु॒श्रु॒म॒ धी॒राणां॑ ये न॒स्तद्वि॒च॒क्षि॒रे ॥  
iti śuśruma dhīrāṇāṁ ye nas tad vicacakṣire

They say, "Different results arise from worship  
of worldly powers and worship of nature.  
Thus have heard from the wise  
who taught this to us. (13)

सम्भू॑तिं च विना॒शं च॒ यस्तद्वेदो॒भयं॑ सह ।  
saṁbhūtiṁ ca vināśaṁ ca yas tad vedobhayagṁs saha

विना॑शेन॒ मृत्युं॑ ती॒र्त्वा सम्भू॑त्याऽमृतमश्नुते ॥  
vināśena mṛtyuṁ tīrtvā saṁbhūtyā 'mṛtam aśnute

Through worship of both worldly powers and nature,  
one can overcome death through worship of nature  
and become like a god  
through worship of worldly powers. (14)

हि॒र॒ण्म॒येन॑ पा॒त्रेण॑ स॒त्यस्या॑पिहितं॒ मुखम् ।  
hiraṇmayena pātreṇa satyasyāpihitam mukham

तत्त्वं॑ पू॒षन्न॑पा॒वृणु॑ स॒त्यध॑र्माय दृ॒ष्टये ॥  
tat tvam pūṣann apāvṛṇu satya-dharmāya dṛṣṭaye

O Sun! The door of truth is covered  
by your golden disc.  
Remove it so that I, being devoted to truth,  
may behold it. (15)

पू॒ष॒न्ने॒कर्षे॑ यम॒ सूर्य॑ प्रा॒जाप॑त्य  
pūṣann ekarṣe yama sūrya prājāpatya

व्यू॒ह र॒श्मीन्॑ समू॒ह तेजः॑ ।  
vyūha raśmīn samūha tejah

O Sun, nourisher, lone traveler in the sky,  
controller, son of Prājāpati!  
Withdraw your rays, remove your light ... (16a)

॥ रूपं कल्याणतमं तत्ते पश्यामि ॥  
yat te rūpaṃ kalyāṇa-tamaṃ tat te paśyāmi

योऽसावसौ पुरुषः सोऽहमस्मि ॥  
yo 'sāv asau puruṣaḥ so 'ham asmi

...so I can see your most beneficent form.  
That very being indeed I am. (16b)

वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।  
vāyur anilam amṛtam athedaṃ bhasmāntaṃ śarīram  
ॐ क्रतो स्मर कृतस्मर क्रतो स्मर कृतस्मर ॥  
oṃ krato smara kṛtagṃ smara krato smara  
kṛtagṃ smara

Now, let my breath merge with prāna  
and let this body be burnt to ashes.  
Om! O Mind, remember all my karmas. (17)

अग्ने नय सुपथा राये अस्मान्  
agne naya supathā rāye asmān  
॥ विश्वानि देव वयुनानि विद्वान् । ॥  
viśvāni deva vayunāni vidvān

O Agni, lead us by the good path  
to enjoy the fruits of our actions.  
O God, you know all our deeds. (18a)

युयोध्यस्मज्जुहुराणमेनो  
yuyodhy asmaj juhurāṇam eno  
॥ भूयिष्ठां ते नम उक्तिं विधेम ॥  
bhūyiṣṭhāṃ te nama uktiṃ vidhema

Destroy our crooked sins.  
We offer many words of salutation to you. (18b)